

596 carry on the yearly observances was regarded
769 as a major failure on the responsible male's part
842 and a tremendous catastrophe for the family. Concubinage and adoption were socially and legally sanctioned as means of providing sons, if marriage produced only daughters or no children at all. Because of the necessity of providing against a high death rate, the premium on sons resulted in over-population, only partly offset by a high rate of female infanticide.

562 Just as sex, age, and generation determined an individual's status within the family, so did these factors determine his behavior and position in the community and the world at large. An additional determinant of his standing was the status of his family in society.

Authority and dominance were the province of males. Women might, and occasionally did, exercise overt leadership. More frequently, they were the power behind the throne. Such cases were exceptional, however; in modern times at least, supremacy was neither desired by women nor readily admitted to when possessed.

888 Age was honored relatively equally.
561 Long life automatically gave its possessor higher standing in the community, but whatever age he attained, he was to show respect to his elders and members of an older generation. In the society of traditional China, age implied the accumulation of wisdom and experience vital to society in times of decision or crisis.

*467 struggle for life make the workers feel more keenly the
 335 necessity of having an organized body. Otherwise they cannot raise the wages." Mr. Gamble, in his detailed study of *Prices, Wages, and the Standard of Living in Peking*, gives us the details of the rapidly changing prices and wages in Peking. War, famine and general political disorganization have in recent years severely affected the economic life of the Chinese capital. However, it is interesting to note that previous to 1924 wages had been increased six times among the carpenters in the six preceding years.¹ The conviction that the guild would help the worker to secure an increase in wages has been justified by the experience of recent years.

There are approximately 4,000 members in this organization. They are divided into six groups according to their geographical location, five groups being in Peking and the sixth in the nearby village to the northwest called Hai Tien,² which was formerly the main trading center for the imperial guard of the Court.

Each of these six areas has twenty representatives chosen by the carpenters residing in the respective areas. The affairs of the guild are conducted alternately by these committees of twenty, each group serving for one year. It is quite clear that Mr. Chang thinks these committees truly represent the united will of the carpenters of the particular area. He says, "By this system each section is in charge, not merely the leaders whom they appoint."

*467 The question regarding the type of leaders elected to
 335 office in guild affairs elicited this reply: "Although the aged
 888 and virtuous are usually elected to office, they do not want to bear the responsibility and to waste time, and consequently resign, which gives the bad element opportunity to manip-

¹ Meng and Gamble, *Prices, Wages and the Standard of Living in Peking* (Peking, 1926), pp. 105-6.

² Cf. p. 44.

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ulate the affairs of the guild." Are we right in sensing behind these words the fear of an old guildsman of a new and younger type of leadership? Mr. Chang appears to correlate in his mind the aged and the virtuous. Mr. Chiao, the priest, said that at the regular yearly election the most aged and respected automatically became head of the guild. It has in the past been customary, as in the Chinese villages,¹ for age and standing automatically to give authority. It is quite possible that in recent years, as the carpenters more and more have been contracting for the erection of foreign-style buildings, and sometimes actually competing with foreign contractors, a new type of leadership has been found desirable. The complaint of the experienced foreman that the respected elders frequently resign from their positions may indicate inability on their part to adapt themselves to new conditions and a necessity for younger men to take the lead.

The duties of these committees are thus described: The committee "conducts the business of the guild such as making preparation for worship, buying a piece of land for a cemetery, increasing the wages (this evidently means suggesting a schedule for increasing wages) and keeping the members informed of the resolutions passed by the guild." In another place is added the following list of duties: "determining the amount of the membership fee (this also evidently means a suggestion for the guild's approval), the collecting of dues, trying to find rule-breakers and generally taking charge of the business of the guild." The qualifying word "trying" is significant and would fall in with the general picture of the decreasing power of the guilds to enforce their regulations. The officials in charge, meaning the committee for the year, when there is urgent business to be transacted which cannot wait for the annual meeting, will

¹ Kulp, *Country Life in South China*, p. 110.

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